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THE RIDDLE OF THE PROTOCOLS OF ZION

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There are various views regarding the origins of the Sion Protocols, but I personally think that it is not who made them that matters, but that the entire history of the 20th century coincides with frightening accuracy with the ambitions contained in that document.

Metropolitan of Petrograd and Ladozhsky Ioan (Snychyov)

For a narrow Orthodox man, the appearance of the Protocols of Zion in Russia was blessed with the name of the holy righteous Ioann of Kronstadt. The great saint blessed the edition of the book to which the Protocols of Zion were attached, resolutely telling its author: "Publish, the book will be read and bought."

Working on the book, I was able to find a lot of documents and materials related to the history of the Protocols of Zion that had never been published before, and which were kept in the archives of Russia and the United States. Of particular value are the materials from the Berne Process, which was conducted on the basis of these protocols, and also the correspondence of the participants in this process, which confirms to us that the statements of witnesses and experts, who challenged the authenticity of the Protocol, were forged and already paid off in advance by Jewish organizations.

The author would like to thank all the persons and organizations who made an effort to search for documents and materials on the basis of which the book was written and came to light. Special gratitude goes to the curators of the State Archives of the Russian Federation (GARF) of the Central Archives of historical and documentary collection (CHIDK - former Special Archives of the USSR), archives of the Holy Trinity Monastery (ASTM - Georgedonavillea, USA), archives of the Governorate

Institute (AGI - Stanford, USA). Immense gratitude expressed to the Russians in the UNITED STATES, who, regardless of my own risk, helped me get acquainted with the activities and personal composition of international Jewish, Zionist, Three-Stage Commission, Bilderberg Club, World Forum (Gorbachev Fund), B'nai B'rith Lodge.

The document, which was later called the Protocols of Zion (or the protocols of the Wise Men of Zion), was created in the second half of the 19th century. He should not be held as an official document of a Jewish organization or gathering. In all likelihood, the Protocols of Zion were drawn up among the most radical Jewish-Talmudist and Masonic leaders and reflected their secret expectations of government over the whole world and political establishment in relation to

Passionate Love: Memories of S.A. Nilus, New York, 1937.

Non-Jews. For about three decades, the protocols of Zion were kept strictly secret, passed from hand to hand in manuscript, not daring to entrust the secret or the printing press. Furthermore, I will try to expose the emergence of this enigmatic document.

The Masonic book Holy Blood and the Holy Grail ², which was published in London in 1982, provides information about how the text of the protocol was seen in France in 1884. "in the hands of a member of the Masonic lodge, to which Papus himself belonged and whose grand master he had become. ³ The authors do not cite sources of their information, and as it seems it was Masonic lore. Freemasons, most likely deliberately do not name the names of lodges, the names of members- masons in whose hands the Protocols of Zion were seen.

France's Leslie Fray, who investigated the Protocols of Zion, cites testimony from some people who saw that document⁴ in Odessa in 1890, where they then lived.

Both of the above testimonies are quite vague, do not reveal names and specific circumstances and should therefore be taken into account very carefully.

I was able to find more concrete testimonies regarding the appearance of protocols in the archives of prominent employees of the Russian monarchist movement - N.F. Stepanov (Svitkov), Count I. S. Lansky and General A. Stepanov, which were kept in the Holy Trinity Monastery (George/Jordanville, USA).

All these sources suggest that the Protocols of Zion in Russia most likely appeared in the mid-1990s, in the Chernysk District of the Tula Governorate. These places are well known to me, because for many years I lived there in a summer house near Chernia. Not far from the Orlov Governorate began. Numerous noble castles

enriched that land, nobles socialized and visited each other on their estates, and some were related.

The soul of The Chernyz District in the mid-1990s was Alexei Nikolaevich Sukhotin (1848-1903), the electoral leader of the Nobility of The Chernobyl District (later the Stavropolje vicegovernor), who then lived on his estate Medvedki two kilometers from Chernia. It was Sukhotin who was the first to read the Protocols of Zion brought from France by a woman.

Sukhotin gave the Sion Protocol to his friend, military engineer Filip Petrovich Stepanov (1857-1932), head of the Department of the Moscow-Kursk Railway, and who was married to Nadezhda Ivanova Ridel⁵. The father of F.P. Stepanov Peter Alexandrovich (1805-1891) was a meritorious Russian general, commander of tsarsky village, a man close to the imperial family, and who had a wide circle of acquaintances at the higher levels of society⁶. Serving Russia and master Peter Alexandrovich placed above all, and in such spirit and conviction he raised his children.

2 Baigent, M. Leigh R., Lincoln "Holy Blood and the Holy Grail". London, 1982. rus.

3 "Sacred Riddle", p. 132nd.

4 La Vieille France 1921, no. 218th

5 GARF. v.p. 4888, op. Part 1 30, p. 8

6 Ibidem.

It is not surprising, because it was his son, F. P. Stepanov, who was not afraid to send the Protocol of Zion to all sides. Through his hands they spread throughout Russia^{on} 7. I will now list the testimonies of three witnesses who have never been published before.

TESTIMONY OF FILIP PETROVICH STEPANOV, active state advisor, senior court official of the Imperial Palace:

"In 1895, my neighbor by the Tula Governorate estate, retired Major Alexei Nikolaevich Sukhotin handed me a copy of the Protocol of the Elders of Zion in manuscript. He told me that an acquaintance of his (he did not name her), who had lived in Paris for a while, had found the Protocols with a friend of hers (seemingly Jewish) and before she left Paris, she secretly translated them and brought that translation to Russia in one copy and handed them over to him, Sukhotin.

At first I printed them on a hectograph in a hundred copies, but this edition turned out to be very difficult to read, so I decided to print it in another printing house, without specifying the date, city and publisher; I was assisted in this by Arkady Ippolitovich Kellepovsky, who was then v.K. Sergei Alexandrovich's personal order officer; he submitted them for printing to gubernska tiskara; This was in 1897. S. A. Nilus overtook these protocols in full in his edition with his reviews.

Filip Petrovich Stepanov, former public prosecutor of the Moscow Synod Office, senior court official, active state adviser, and at that time head of the Department (in The Eagle) of the Moscow-Kursk Railway.

Hand signature of a member of the colony of Russian refugees Old and New Futog (kop. S.H.S.) with this conviction. Old Futog april 17, 1927.

Ceo

Colonies of Prince Vladimir Golitsyn«⁸

Testimony of Prince Vladimirovich Golitsyn, former leader of the Nobility of the Moscow District, chamberlain of the Imperial Palace, married daughter of F. P. Stepanov Vera Filipovna Stepanova (after her first husband Bodisko):

"In 1897, a lady, whose name Alexei Nikolaevich Sukhotin, a nobleman in the Tula Governorate, the Koratic leader of The Chernobyl District, later the Stavropolje vicegovernor, never wanted to say, handed him the "Protocols" in the manuscript, which according to the style of expression were clearly translated from a foreign language. This manuscript consisted of several special sheets. The lady got them abroad.

A.N. Suhotin submitted this manuscript directly, with the intention of making them known, to his great friend the engineer Filip Petrovich Stepanov, who at the time was head of the Department of the Moscow-Kursk Railways, then head of the Moscow Industrial Track, then chamberlain of the HighCourt and public prosecutor of the Moscow Synod Office and honorary guardian of the Moscow Office of the Trusteeship Council, who died in Yugoslavia, in Belgrade on December 24, 1932.

F.P. Stepanov during 1897 and 1898 (not exactly known) with the participation of his friend, a personal task officer at the Moscow Governor General V.K. Sergei Aleksandrovich, Arkady Ippolitovich Kelepovsky (Kellepovsky?.. o.a.) (then the Ufim Governor who died in Yugoslavia in 1922 or 1924, printed these protocols

- 7 In the third edition of the "Protocols of Zion" (1917) S.A.Nilus writes that he got them from "the late boyar Alexei", but this is as we see, a concealment of the truth so that he does not come under attack from people near him. Most likely, the protocols to him came through F.P. Stepanov, who published them in 1895 and 1897. The wife of S.A. Nilus Yelena Alexandrovna, née Ozerova, was the niece of F.P. Stepanov (archives of the Guverovsky Institute, Securities of Nikolaevsky, 20-23).

⁸ ASTM, v.p. N.F. Stepanova

in several hundred copies "in the capacity of manuscript" in the printing house of the governor-general. The manuscript itself as well as the syllables of these brochures were located in F.P. Stepanov's apartment and were distributed to acquaintances.

One of these specimens was handed over by Mr. Stepanov to Sergei Alexandrovich Nilus, the nobility of the Orlov Governorate.

Sergei A. Nilus, after processing the "Protocols", which were *mistaken by some subjective interpretation in the sense of enhanced impression*⁹, published them with his advocacy in "Veliko u malome" in 1905.

All this is written according to the words of Prince Vladimir Vladimirovich Golitsyn chamberlain of the HighCourt and county leader of the Moscow District, who

was married to the daughter of the aforementioned F.P. Stepanov, in Belgrade on November 13, 1934.

It was written by Count Illarion Sergeyevich Lanski, who lived in Belgrade.

All that we have presented testifies that regarding the emergence of the "Protocols", which were indisputably obtained from a secret source, which opened the secret of Judaism to us, but out of fear wanted to remain unknown, there can be no question of the participation of the Security Department of the Imperial Russian Police, since all the participants of the first publication of the printed "Protocols" in Russia, acted exclusively on their own initiative, having all the information and reasons for unconditional faith in the credibility of the fundamental manuscript of the "Protocol".

Note: these notes made in the presence of The Daughter of F.P. Stepanov who personally saw the first manuscript of the "Protocol" and personally knew all the participants in the printing of the first "Protocols", starting from A.N. Suhotin all the way to S.A. Nilus¹⁰.

The testimony of Count Illarion Sergeyevich, recorded by a third person:

"In Banja Luka, Yugoslavia, an acquaintance of Count I. S. Lansky Mankovskaya informed him that her cousin Lotina had told her in Futog (Yugoslavia) in the presence of Count Lamsdorf-Galagan, that in 1896 or 1897 she had seen on the Medvedka estate in the Tula Governorate of Alexei Nikolaevich Suhotin, that Suhotin's sister Varvara Nikolayevna, in a conversation in the garden, transcribed the manuscript of the Sion Protocols written in green ink."

In addition to the above, there are several other testimonies that the Protocols of Zion were read among officials of the first Sionian rally in Basel in 1897, but not as a document but a pamphlet that some participants liked, reflecting their hopes and thoughts. Especially in 1996, an old monk of the Holy Trinity Monastery told me about it. Georgenville, USA), referring to a story by the publisher Efron, which he heard from him in the 20s. This is evidenced in more detail by Anastasia Shatilova from New York. "Many of us, who were born in Yugoslavia," she writes, "were familiar with the name of Savilli Konstantinovich Efron, who was one of the publishers of the most famous encyclopedia in Russia - the Brookhause and Efron Encyclopedia." He testified that he personally participated in the Basel meetings and that the Protocols of Zion were indeed Sion notes. Being horrified by the vileness of the Sionist idea, S.K. Efron ceased to be a member of that organization, received Orthodoxy, and lived devoutly; he died in the mid-20s in the Serbian monastery of Petkovica at the age of 75."

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9 CONFIDENTIAL. (Note V. Golitsin refers to words written in italics - op.a.)

10 ASTM. v.p. N.F. Stepanova; publishes for the first time adhering to the style of the original.

11 ASTM v.p. I.S. Lanski, first published.

12 A. Shashilova "Testimony of Efron // Russian Herald, 1993, no. 43rd

Based on this, we have another testimony from Basel gathering participants Alfred Nossig (Sionist delegate from Berlin). In 1901, he told the composer Paderevsky about how in the pauses between the 32nd and 33rd sessions of the Supreme Soviet of the USSR T. Jerzl read passages from the Sion Protocols.

The analysis of the text of the Protocols of Zion allows the conclusion that they were made in France. All the fundamental realities, facts, events and indeed reversals of words testify that the document was formulated in the French language of political style. One can justifiably notice "frequent mentions of aristocracy, Catholicism, liberalism, education (classical education, etc.), republican regime and parliamentarism, the position of the press, fully coincide with the state of France of that time and do not resemble the circumstances that were then in Russia or Cairo Germany. Moreover, it seems to me that the author of the Protocols of Zion was not at all familiar with the situation in Eastern Europe, for if it had been so he would have at least mentioned the reproaches that the Jews of those lands did: there the Jew was at the same time a innkeeper and a usurer, and killed, as they said, with vodka and percentage." According to the protocols, it is precisely in France that will be the center from where the Jewish king and the world government will govern humanity. Even the forms of governance, although in the first stages, were proposed on the model of the French.

Regardless of the fact that the text of the Protocols of Zion is perfectly clearly referred to Judeo-Talmudist and racist principles and hateful relations with the people-goyim, "unelected", there is still this document not purely Jewish but most likely Masonic.

The leaders of Judea would certainly seek to establish their historical forms of government and never agree to organize the center of world government in France, but in Eretz-Israel, in accordance with the messianic expectations of the Jews.

In the Protocols of Zion there is no reference to either the Torah or the Talmud or the literature used by rabbis, there is no mention of Erec-Israel, nor Palestine, you are not Sionism.

However, the Judean idea and mindset still permeate the entire protocols of Zion.

Protocol No. "God has bestowed upon us, his chosen people, displacement, and what would be said to our weakness has been shown all our strength and power that have now brought us to the threshold of supremacy in the whole world."

Protocol No. "When we reign, we will be undesirable to have the existence of any religion other than our own about the one god, with whom our destiny is bound up by our election and united with the destinies of the world < . > . No one will ever consider our faith from its real point of view, since no one will know it thoroughly, except our people, who will never dare to betray its secret to anyone."

The last phrase, as we see it, explains why the protocols do not discuss the issue of the Jewish faith and Talmudist knowledge.

The limited use of exclusively Jewish terms, names, and names in exposing them to radical Jewish tasks testifies that the drafters of the Protocols of Zion held him only for a transitional document, which was destined to be introduced to members of Masonic lodges. Not exposing all religious tasks and secret ideas the Jewish leader of the Zion Protocol served to popularize the idea of conquering world dominion among the spiritual allies of Judaism, i.e. Masons.

We can speak with a sufficient degree of conviction that the Protocols of Zion were created in French Masonic lodges.

Working over several years in the Personal Archives of the USSR, which contained part of the documents of Masonic medals from France, which were brought by soldiers of the Soviet Army to

13 Bulletin Catholique de Question d'Israel. Paris, 1933, no. 43-44.

as trophies in 1945 from Germany (they were moved there by Hitler), I sought to find any indication and memorial of the Protocols of Zion. Flipping through a considerable part of the documents of the Grand Identical France and the Grand Lodge did not lead me to some new insights. Judging by this, neither the Grand East of France nor the Grand Lodge of France were directly related to the drafting of the Protocols of Zion.

Likewise, in addition to the already mentioned Masonic organizations, a major role in France at that time was played by the Rosencreuzers (members of secret Theosophical-mystical and reformatory societies in the 17th and 18th centuries) and the Order of Memphis-Micraim¹⁴. According to the Masonic historian Mr. Schuster, the order was transferred to France by the Jewish merchant Mihovil Bedarid. Together with the brothers Mark and Joseph, he reorganized and spread order in whose ideological foundation a mixture of Judaism and paganism was laid.

From the very beginning, the order's leadership was associated with the revolutionary movement and especially with the Italian carbonars ("coalworkers"). The grand masters of the lodges were Maini, Garibaldi and Teodor Royce.

In 1843, due to their association with the revolutionary movement, order was banned by the police, but during the upheaval of 1848 they were resurrected again in Paris. In the new form, its members were divided into 90 "categories of knowledge", which are divided equally into three series. At a higher, esoteric level, the study of the Talmud and the Cabal was applied.

In 1851, the French authorities again wanted to abolish the order, so its leaders transferred them to London. From there Micraim spread throughout Belgium, Italy, France, Romania, Switzerland, the United States, Australia and Germany, capturing the world momentum^{for 15 years} in 1875. Micraim united with his related organization Memphis, thus receiving a dual name.

The activity of Memphis-Mickaray was associated with the personality of one of the chief Masons of the 19th century. - Papus (1865-1916). Starting with joining the Theosophical Association in 1887, Papus founded his "Kabbalistic Lodge of the Rose

and the Cross" in a very short time. In 1891 he became grand master of the Order of Martyrs, and in 1895 - a member of the order of the "Golden Dawn". After that, Papus also received the degree of Grand Master of the Temple of the Eastern Templars of the Memphis-Micraim system in France^{on 16}.

As we can see, it was precisely the Order of Memphis-Micraim that the authors of the book "The Sacred Riddle" had in mind, when they claimed that they saw the Protocols of Zion as early as 1884 "in the hands of a member of the Masonic Lodge, to which Papus himself belonged and of whose grand master he became". Without naming directly the name of the lodge, Masonic authors unequivocally suggest that it was in this lodge that a lecture on Ormuz the legendary Egyptian sage, who was the founder of the Order of the Rose and the Cross¹⁷, was first published in this lodge.

Versed in Masonic cognitions, the authors of the "Sacred Riddle" assume that the first source of the Protocols of Zion was the so-called Municipality of Zion, which he founded in 1099 in Palestine, on Mount Zion, King Gottfried Bouillon, leader of the Satanic Order of the Templars, whose rites included the adoration of Baphomet ?. The year is 1188. The municipality of Zion separated from the Templar order and began to act independently, thus saving itself from the ruin and destruction that engulfed the Templars at the beginning of the 14th century. Further activity of this community took place in

14 Micraim - the Jewish name of Egypt.

15 Ibid. s. 31.

16 The Sacred Riddle, v. 329.

17 Ibidem. str. 132nd.

absolute secrecy. The secret members of the Municipality of Zion belonged among others Boticelli, Leonardo da Vinci, Newton, Cocteau, Hugo.

As the authors of the "Holy Riddle" wrote, "in all likelihood, Zion dreamed of uniting Church and State, merging into one spiritual and temporal, sacred and unenlightened, faith and politics. In accordance with the Merovingian tradition according to the Municipality of Zion, the new emperor will "reign and not govern"; he will indeed be the Ruler, a person with a symbolic and representative function, while political governance in the literal sense will be entrusted to others.

Analyzing the Protocols of Zion and linking them to the Municipality of Zion, the authors of the "Sacred Riddle" came to the following conclusions.

"1. There is an original text that forms the basis of the official version of the "Protocol". This text is not apocryphal, but completely authentic. It does not expose the Jewish idea and the international Jewish conspiracy", but rather a Masonic organization or similar secret society, which bears the word "Zion" by its name.

1. The credible text, on which the official version of the "Protocol" is based in its expression, is neither violent nor provocative. It is a program in which we talk about a more extensive government, the expansion of freemasonry, which wanted to establish social, political and economic control. This program can be applied to secret societies in the period of revival, but also to the Society of the Holy Eucharist or to the Associations of Andrea or Hope (?).
2. The credible text, on which the official version of the "Protocol" is based, has fallen into the hands of Sergei Nilus <"... >
3. The official version of the "Protocol of the Elders of Zion", since it is not apocryphal above all

. . . it is considered a revised text. However, in these edits. as on a palimpsest or in some passages of the Bible, we can find traces of the original text. References to an emperor, to the Pope, to an international church, or to Zion, were most likely not welcome to Nilus - therefore he did not invent them himself, but when they were already there, and he was not so knowledgeable about the state of affairs he had no reason to destroy them. In short, if these clues were not significant in the Jewish context, then they make sense in the context of secret societies"

After all, this is just one of the versions of the origin of the Sion Protocols, with which we will become acquainted.

The feature of the impasse of the research of the Protocols of Zion is given by attempts to consider them as a credible document of some kind of session, meeting or gathering.

The textological analysis of the protocols allows us to conclude, if they were indeed official writings in their foundation, they must have been very reworked, fictionalized, supplied with numerous inserts and additions. This was evidenced by the summarized comparisons of the Protocols of Zion with other, similar documents, which we have listed in the previous chapters, especially the paragonization with the interesting Masonic document "Dialogue between Machiavelli and Montesquien"¹⁹.

A little-known French lawyer, of Jewish origin Maurice Joly²⁰ — compiled it in the form of a pamphlet against Emperor Napoleon III. The "dialogue" abounded in gross insults directed at the head of state, for which his compiler received 15 months of dungeon. No one would have spoken of Joly's book, of course, if the textual coincidence of some passages with parts of the "Protocols of Zion" had not been established. Truth be told, the thoughts that are in Zion

¹⁸ "Sacred Riddle", p. 132 mark 134.

¹⁹ Dialogue at Enfers with Machiavel and Montesquieu, or the Politique de Machiavel at 19e siecle, par a Contemporain. Geneva, 1864.

²⁰ ASTM. Collection of N.F. Stepanov.

the protocols expressed clearly and clearly and energetically formulated, in Joly's "Dialogue" sound a little lukewarm and disjointed. However, in both documents, their common source is very clearly felt.

The secret of the appearance of "Dialogue" was revealed while studying the political biography of Maurice Joly. It turned out that this lawyer was a prominent member of the Order of rosenkreuzer,²¹ he was many-sidedly associated with Masonic lodges, he was friends with the highly respected Mason A. Thiers (?), the future French president and writer, Mason V. Hugo.

At the end of the 1960s, a fierce conflict arose among Masonic associations in France with the interests of Emperor Napoleon III, whom they brought to power. Ascending the throne, Napoleon III resolutely refused to follow masonic greedy longings regarding the religious policies of France.

The cup of Masonic patience was poured over by the emperor's intention to place them under his supervision. Thus, on January 11, 1862, Napoleon appointed grand master of the lodge "Great East of France" not a Mason but a man close to him — Marshal Magnot ('). The new Grand Master energetically undertook to reform Masonry. He established it in the lodges of the Great East (? Orient) free suffrage and united the Grand Lodge with the Order of Micraim. ²². However, he soon died and the organization of Masonry again returned to its former state, but the Freemasons did not forgive Napoleon for such an attack on their organization.

Against the emperor begins, aimed at his goal, a campaign in the press, an active scheme is carried out for his removal from power. Part of that campaign was Joly's "Dialogue." Bearing in mind that Joly belonged to Masonic lodges, professed Masonic ideology, and followed Masonic precepts, his "Dialogue" in the context of that time was indisputably the fulfillment of an extraordinary order, reflecting the views, views and desires of the Freemasons. We can almost speak with 100% conviction that Joly used documents and materials, which he received in Masonic lodges, and the publication was approved by the Masonic leadership to fulfill this order.

Therefore, it is not surprising that the ideology expressed by Joly in his "Dialogue" is consistent with the racist and anti-human doctrine of the Protocols of Zion.

The equivalence of some of the views of the Protocols of Zion with the "Dialogue" of Joly is substantially concluded in Protocol 15. Furthermore, authors or authors of the Protocols of Zion are lured to work by other sources. And that's natural. As the previous protocols primarily considered the principles of the Jewish-Masonic policy of conquest and retention of power, starting from the 16th protocol they consider the issues of concrete influence on the various layers of the population and scopes of activity: education and universities, the lawyer's office, the Church and clergy, the protection of the structure and struggle with dissenters, finances, loans, budget and currency, as well as messianic postures about the incoming King of the Jews.

Comparing the Protocols of Zion to Joly's "Dialogue" allows the conclusion that they contain the fundamental principles of the secret Jewish-Masonic policy. If in protocols these principles are put forward by the "sages of Zion", then in the

"Dialogues" machiavelli and montesquieu do so, both have always been idols of freemasons, and the latter was also one of the founders of masonic doctrine²³.

21 This is evidenced by a whole series of Investigators of Masonry: N.F. Stepanov (author of a three-volume work on French Masonry. _ ASTM. Collection of N.F. Stepanov), L. Zamojski (Background of the Masonic Temple, M., 1990, p. 178).

22 F. Schuster, Collected Works, p. Thirty.

23 Charles Louis Montesquieu (1689-1755) entered the Masonic Lodge in London in 1730. The ceremony of initiation took place in the Lodge "Rog" under the leadership of the Catholic Duke of Norfolk. Montesquieu published data on Masonic activity several times in the period from 1734 to 1735. « (*Moramarko* m. Masonry in the past and present. M., 1990 s. 263).

It's perfectly clear that Joly couldn't do so much work alone. Moreover, most likely, "Dialogue" was prepared not for widespread publicity, but for use among the free walls themselves. This partly explains the rarity of Joly's book no matter that it was published in two editions - in 1864 and 1868.

Not infrequently, Masonic lodges publish books about their own goals, but under the guise of historical and wise scientific publications.

Joly's fate after the release of "Dialogue" was tragic. After sitting in a dungeon, he fled abroad, there he participated in Masonic intrigues in connection with the overthrow of Napoleon III. The emperor's fall in 1871 gave him a wide opportunity to act, however, for some reasons his opponents began to pursue him and in mid-July 1878 he was found dead in his home. The official version was suicide^{on The 24th}.

By the way, the unknown source to us is not in the Protocols of Zion itself nor in Joly's "Dialogue", but in fact in the documents of the secret Masonic and subversive organizations of the region 18th and early 19th centuries.

This is evidenced by the large amount of meaningful and textual coincidences between them. These astonishing coincidences were first paid attention to in 1921 by The English historian Nesta Webster. In her opinion, "this served to confirm the theory that the Protocols of Zion were based on earlier prototypes"

Unfortunately, the Protocols of Zion coincide most with the documents of the secret Order of Enlightenment, which contained the four most fanatical Masonic lodges and the Catholic Order of the Jesuits.

They set themselves the goal of the Enlightener the destruction of Christianity, the establishment of an entire world republic "without thorns and altars". in order to achieve such a goal, they allowed themselves all sorts of, most criminal and dishonorable methods - murder, intimidation, delusions, delusions, blackmail, curses, bribery.

There is a considerable number of congruences of the Protocols of Zion with the documents of the secret revolutionary movement of the "coalworkers", associated with the fanatical Masonic order. Memphis - Micraim. during the flourishing, the leaders of

the "coalworkers" were simultaneously at the head of Memphis-Mikra. Similar to the Enlighteners, the leaders of the Carbonara Mazini, Garibaldi, Saffa, Bertani worked out plans, which horrify for their cruelty about "the liberation of humanity from monarchy and clergy and the organization of a world republic." The "charcoals" have indeed become true "knights of the mantle and dagger," steadily carrying out the brutal murders of their political opponents, as well as intimidation and blackmail.

The Carbonars collaborated not so much with Memphis-Micraim, but also with other Masonic orders especially the Grand Lodge of Italy and the Grand Lodge of France.

Just to make it easier to manipulate the crowd, the "charcoals", similar to the "sages of Zion," thought it best to suggest napodlije sentiments to people, to encourage them to vice, because it was the simplest way to make them supple for their demagogic intentions.

The most famous activist of the Carbonarian movement was Giuseppe Garibaldi (1807-1882). He became a Mason in 1844 in the lodge "Sanctuary of Courage" (Brazil). While in the U.S., he adhered to Luciferian American Masonry, he actively participated in the work of the lodge "Thompkins no. 471" (New York State), and was on friendly terms with the "black pope" of Masonry. A: Paikom.

24 Temps, 18.7.1878.

25 *Webster Nesta* Wordl revolution. London, 1921, p. 296; when comparing the Protocols of Zion with the documents of enlightenment and subversive organizations, the materials from that book are used (str. 297-302).

Returning to Italy, Garibaldi became head of the Supreme Masonic Council in Palermo in 1863, and grand master of the Great East of Italy in 1864. In 1881, Garibaldi was elected leader of the Order of Memphis-Micraim.

The history of the emergence of the Sion Protocols in Russia is shrouded in secrecy and full of conflicting versions. This is explained by the ominous character of the document. The Russians, who were among the first to convince themselves of them, did not gratuitously fear not only for their own lives, but also for the fate of their close stunning and friends.

The first publishers of the document deliberately carried out the source of its reporting with a cloud of misinformation.

The first publisher of the Sion Protocols - F.P. Stepanov 1895 - 1897 did not write any foreword to this edition, but only after 30 years left a written confirmation that he had received them from the district leader of the nobility A. N. Suhotin. The latter got them from an acquaintance (he did not mention her last name), who lived in Paris and there, on her own, finding them with a friend, probably a Jew, secretly translated them into Russian and brought to Russia. By this we can conclude that the thief of the Protocols of Zion and their translator is one and the same person.

The Protocol of Zion in 1903 was published in Russia in mass circulation in the newspaper "Barjak". Their publisher P. Krusevan accompanied the publication with a

preface to "From the Translators", where he wrote: "The protocols presented were written by representatives of Zion (do not confuse them with representatives of the Sionist movement) and were taken from the whole book of protocols whose complete content could not be fully transcribed due to the short time in which they were given for reading to our translator"²⁶.

So, in the same way as in the testimony of Stepanov and at Kruševan, the moleator of the Protocols of Zion and the translator appear in one person.

The most authoritative publisher of the Protocols of Zion - S. A. Nilus gives two versions of their appearance in Russia.

"In 1901, I managed to obtain from a person close to me, now deceased, a manuscript in which, with unusual clarity and clarity, the course and development of the world's fateful secret jewish-Masonic conspiracy, which was intended to bring the outlaw world to its inevitable end, were presented. The person who handed me the manuscript assures me that this manuscript is an accurate copy-translation from the original documents, stolen by a female person from one of the most influential and knowledgeable leaders of framasonry, after one of a series of secret gatherings "instructed" somewhere in France, that Jewish nest of the Framasonic conspiracy. It is precisely this manuscript, under the common title *Protocols of the Sessions of the Magi of Zion*, that I make available to those who wish to see, hear and understand it."

In the third edition of the Protocols of Zion, in the book "It is near, at the door" . . . - Nilus publishes this somewhat modified:

"In 1901, I was able to obtain possession of a manuscript, and this, commensurate in scope to a small notebook, was destined to produce a profound reversal of my worldview, just as only the action of God's power can produce in a man's soul, similar to a miracle when a blind man receives his sight.

This manuscript was *titled Protocols of the Gatherings of the Elders of Zion* and was handed to me by the now deceased Chernian district leader of the nobility later by the Stavropolje vicegovernor, Alexei Nikolaevich Sukhotin (Remember, god-loving reader, in your prayers for rest

²⁶ "Barjak" 1903 s.p. 6; no. 200th

²⁷ Zhevahov, S.A. *Nilus*. Novi Sad, 1936, s. 22.-23.

Boyar Alexei!). I have already begun to work with my pen for the glory of God, and with Suhotin I have hung out as a man of my views and beliefs, the "far-right", as they are now called. Handing me the manuscript, Suhotin said to me: "Take it and dispose of it completely, read it, get inspired and make it anything for the benefit of the Christian soul, because he would lie to me in vain. In terms of political relations he is useless, since it is already too late to make something of him, but in terms of spirituality - it is something else - he will bear fruit in your hands, if God wills any more. Sukhotin told me that he, for his part, received this manuscript from a lady, who is constantly staying

abroad, that this lady is a resident of The Chernski District (he also mentioned the last name, but I forgot it) and that she got it by some mysterious way (almost by theft). Suhotin also spoke of the fact that one copy of this manuscript was handed over by the aforementioned lady, after her return from abroad, to Sipjagin, who was minister of the interior at the time, and that Sipjagin was subsequently killed . . .

Two other versions are associated with Nilus' name regarding the publication of the Sion Protocols in Russia.

One is Nilus's, told by armand du Chayla (Aleksandr Maksimovich), an adventurer and a scumbag, which he apparently came up with on orders from European organizations in 1921. Du Chayla wrote: "I asked a little bit about Mrs. K. . . " Protocols" made it to S.A. Nilus? It seemed very strange to me that this vast, barely mobile lady, who had been devastated by trials and diseases, could ever have penetrated the "secrets of the kahal of the wise men of Zion." "Yes, - said Nilus, - Mrs. K lived abroad for a long time, more precisely in France; and there in Paris she received a manuscript from a Russian general and handed it to me. that general was able to extract the manuscript directly from the Masonic archives." I asked if his last name was secret. "No," replied Sergei Alexandrovich, "this is General Rachkovsky. A good, hardworking man, he did much at one time to tear the sting out of Christ's enemies."

Another version that Nilus tells is based on folk tradition: "About how the Protocols of Zion got there Sergei Alexandrovich spoke like this: after he published his first books, an old woman, once a poor landowner somewhere in the Orlov Governorate, came to him. She asked him if he would decide to fit into his book and print said protocols. They were left to her after her son's death, who again received them from his Jewish wife, who in some circumstances found himself in Paris. A Jewish girl there fell in love with him, converted to Christianity and married him. She secretly took them from her father's desk, who was one of the "wise men of Zion," and handed them over to her fiancé in her hands, saying that they might come in handy in Russia. This version is confirmed by the facts therefore it has a purely legendary character..

A little later, N.D. Zhevahov was able to specify some details of the personal S.A: Nilus' conviction. The prince asked the daughter of F.P. Stepan's princess V. F. Golitsyn. Remembering what her father had told her, she confirmed that the manuscript of the Protocols of Zion was obtained by her father from A. N. Suhotin, in Russian; that the first published edition had no indication of the printing house, in which it was printed, that it was in Russian; that probably the manuscript, which is well her father, was an original manuscript obtained by A:N. Suhotin from an anonymous lady, where it is unknown whether this manuscript was translated from a foreign language into Russian; That S.A. Nilus received from her father the very manuscript that he had previously received from A.N. Sukhotin. ³⁰

28 Jewish Tribune; a weekly magazine dedicated to the interests of Russian Jews. May 14, 1921.

29 *Smirnova-Orlova*. The last days of Nilus. Domostroj, 14.11.1991.

The main conclusions they impose on mse when considering these versions could be as follows:

- The protocols of Zion were alienated from the Masonic maid,
- in Russia, the Protocols of Zion have already been translated,
- The thief and translator of the manuscript was a female person, whose name was hidden for some reason back in the 30s.

According to Sion Protocol investigator Leslie Fry, this woman was Juliana (Justiana) Dmitrievna Glinka (1844-1918), daughter of the former Russian ambassador to Brazil and Portugal, lady-in-waiting of Empress Maria Fyodorovna. So L. Frey, not torturing himself much by referring to sources, made this detective story with the court plot^{of 31}.

Its version is based on rumors and fabrications and therefore corresponds little to reality.

In 1922, another version of the appearance of the protocol in Russia was Colonel F.V. Vinberg, after which there were several more amended editions. According to this, the Protocols of Zion were written not abroad but in Verzhbolov when N. Sokolov crossed the Russian border. In this version too, the copyist was a mysterious lady, but she was assisted by agents of the Police Department, who performed technical tasks according to their specialty, i.e. They've been staged in such a way that N. Sokolov should stay in Verzhbalovo all day. They put him to sleep, a copy of the Protocols of Zion was handed over by the days for as long as it took her to copy them.

He contributed to the creation of a new version of the paths of the appearance of the Sion Protocols in Russia that the Russian journalist M. O. Menshikov. He talks about his encounter with some world lady who by some chance had The Protocols of Zion. The meeting refers to the year 1902.

"The protocols of this secret agreement and their interpretation were kept in strict secrecy. . . , " he wrote in the words of the woman. - Lately they have been hidden in Nice, which has long been called the secret capital of Judaism. But - the protocols were stolen. They got into the hands of some French journalist, and my elegant housewife got them from him. She translated them quickly, but not all but the most important passages from these precious documents, into Russian and realized that it was best to extradite them to me." ³²

If we allow the opinion that the Protocols of Zion were made in the middle of the Masonic Lodge of rosenkreuzer or Memphis-Micraim, then the most likely route of their arrival in Russia was to arrive in Petrograd by the Maester of the Lodge of Rosenkreuzer and Martinist Papus (1900) and his friend Philip (1899).

Both Masons had in mind to penetrate the Russian Court for a while and tried to create a Masonic lodge there, which, of course, did not work out for them. It is known that they tried to draw many people from the Court into their organization. It should be noted that Sukhotin and Stepanov, into whose hands the protocols first fell, were court

circles, and then became senior court officials. The story of how an unknown woman stole the Protocols of Zion in Paris, and which in someone's opinion was J. Glinka, is most likely deliberate misinformation so as not to compromise the Imperial Court.

The protocols of Zion in Russia could have been adopted by the founder of the Sionist movement Theodor Herzl. In August 1903, he arrived in Petrograd with the intention of joining Zionism with the hand of the government. After Petrograd, T. Herzl went to Vilna, where at that time was the center of Talmudist Judaism (The Sanhedrin) and the residence of the Gaon of Vilna, called among the Jews the New Jerusalem. Here was already the center of the Orthodox Jewish sect-hasid, headed by love rabbis.

31 Fry L. "Waters flowing eastward", Paris, 1931

- 32 New Time, April 1902

The initiator of the worldwide Sionist movement recognized by Gaon and the Sanhedrin victorious. "Through the Jewish alleys that echoed with excitement," writes Herzl, "I solemnly headed to the Jewish municipality, where representatives were expecting me. and a bunch of deputies . . . Later, various delegations, who brought me gifts, gathered at the inn, and crowds of people who had been dispersed by the police on 33 Rd.

After the reception of delegations in the house, near the city, one of the members of the Sanhedrin Ben-Jacob, a reception was organized in Herzl's honor, before which they discussed political issues in a very narrow circle. At the reception, they were surfacing for the upcoming formation of the Jewish government, and some of those present drank in honor of Herzl as the future King of the Jews.

As Herzl himself recalls: "A young worker in a blue shirt caught my eye. His rough, determined facial features gave me reason to believe that he belonged to one of the revolutionary "candidates for leader", but he defeated me with a toast in honor of the moment when "the end of Herzl" would reign. ³⁴

It is not excluded that it was that very evening that Herzl communicated to his fellow soldiers ideas from the Protocols of Zion, which were always in harmony with his own thoughts. Although Herzl was not the author of that document public opinion was of second opinion. In Moscow in 1917, thirteen years after his death, the brochure "Passages from the protocols of the first Zionist Congress, held in Basel, was published, communicated to the council by the "prince of exile" Theodor Herzl". Excerpts from killed drawn from Protocols 1-12, 14-15, 17 and 23.

Very interesting coincidence. Herzl left Russia on August 17, 1903, and the Protocols of Zion began to be printed in mass circulation in the newspaper "Barjak" on August 27 of that same year.

Once again disaggregating all versions of the appearance of the Sion Protocols in Russia, we can stop with reliable accuracy only on the version of F. P. Stepanov. It is confirmed by real facts, although it is clear that Stepan's is also sketchy, it does not name the true source of obtaining the Protocols of Zion.

Stepanov's version partially confirms the existence of an edition on a hectograph in 1895 that was preserved in the early 1930s in the State Library of the USSR v.I. Lenin. In the 1960s, when checking the library holdings, this copy was no longer there, it mysteriously disappeared. Investigators, who worked on that copy, said that its header was written in Slavic ligature, the text was transcribed in the handwriting of two or three people.³⁵

There is a firm testimony of the 1897 edition, which was printed in the printing house in the Tuskla Governorate. This edition was used to compile a secret document at the U.S. Department of State. It was handed over to him by Boris Brazol, an officer of the military intelligence service of Russia and later a writer.

Studying this edition The English investigator Norman Kon testifies that the passages from the Tula edition in 1897 are "practically identical to the text later published by Nilus and which is the basis for all subsequent editions throughout the world."

At the end of the 19th and at the very beginning of the 20th century, hundreds of copies of the Sion Protocols circulated through Russia, many of them were typed on a typewriter, moreover they were transcribed by hand. As G.B. Slisberg wrote, the Protocols of Zion went from hand to hand in

33 T. Herzl, "Chosen"; p. 232nd

34 Ibid. str. 233rd.

35 The copy reached the State Library of the USSR by confiscation during the upheaval of Zirka Pashukanis. In 1934, a copy of this copy was sent to Switzerland by his Berne court. The German translation of the text of this copy is preserved in London by Viner, one of the European organizers of the Berne procedure.

St. Petersburg in 1899. "One copy of The S: J. Witte manuscript was handed to him and ordered a report on it, which I obtained for him. The text of that report remained in my archive in St. Petersburg."³⁶

And so since 1895, the Protocols of Zion have spread through Russia through a system of self-publishing over nine years. The document was so monstrous that the Russians did not even want to believe in the possibility of realizing his ideas. The Russo-Japanese War of 1904-1905 and the upheaval that began with it dispelled all doubts.

The first publisher of the Protocols of Zion was the Russian writer and prominent social worker Pavel Pavolaki Aleksandrovich Krushevan (1860-1909). Jewish bandits from secret associations repeatedly tried to kill him, once seriously wounding him in ambush, but failing to intimidate him. A few more months before the start of the war and the upheaval he tried in advance to prevent and warn the government about the beginning of the "Jewish-Masonic arrival". The revolutionary struggle against Russia, as it is known, began simultaneously with the Russo-Japanese War, in January 1904. It

is during this month that the activity of the subversive liberal-Masonic "Liberation Alliance" (headed by Mason P. B. Struve) passes from Switzerland to Russia.

Krusevan was the publisher of the newspaper "Barjak", boldly and uncompromisingly speaking out against the enemies of the Homeland. From August 28 to September 7, 1903, the entire text of the Protocols of Zion was published in nine issues of the paper entitled "Program of the Jewish Conquest of the World". The preface and afterword for the first publication was written, as it can be concluded, by Krusevan himself, and, in addition, in "Barjak" was printed the translator's article, which belonged to the pen S. A: Nilusa.³⁷

The text of the Protocols of Zion in the newspaper "Barjak", as I will later show, was noticeably different from that published by S: A: Nilus. The protocols of Zion are mentioned, Krusevan, judging by everything, received from Nilus. However, Kruševan somewhat freely processed the text, trying to adapt it to the real circumstances in Russia.

During January and February 1905, another edition of the Protocols of Zion was published in the newspaper "Kazan Telegraph" (26-29 January 1905; 01.02.1905. In the foreword of the editorial board it was written that the Protocols of Zion according to the Kazan Governorate were in "the form of manuscripts and that they were killed printed in newspapers at the request of the subscriber".

Shortly before the October Uprising of anti-Russian forces in Moscow, the city also contributed to the issuance of the Sion Protocols. They were published under the title "Old and New Protocols of the Assembly of The Wise Men of Zion". They say they were distributed to confused Jewish agitators by Russian barricades workers, after which many of them turned against the troublemakers.³⁸

Krushevan's edition became the basis for a number of other editions published by the famous Russian public servant Georgy Vasilyevich Butmi (1865-1927). This manly man was tried to be killed several times by the Jews, sending me blackmailers from one of them, who threatened him with a weapon, some kind of Dimento butmi shot and the court acquitted him.³⁹

Back in 1898, Butmi published the book "Capitals and Debts" in which he exposed the essence of parasitic Jewish capital, which was organized in such an economic order that allowed a small group of Jewish bankers to govern the absolute majority of humanity.

36 Works of bygone Times: Notes of the Russian Jew. paris, 1933, paragraph 1, p. 290th.

37 Then S. A. Nilus repressed that article in his 1905 edition of the protocol.

38 ASTM. collection of N.F. Stepanov.

39 of Ibid.

After he had followed the Protocols of Zion, Butmi was stunned by the similarity of sinister ideas with his own conclusions, which he came to by studying the activities of Jewish bankers. Butmi made a redaction of the text of the protocol and made some small additions to Russian topics about monopoly on wine, noble banks, finances.

At the end of 1905 in St. Petersburg, in the printing house of the imperial guard's military headquarters, Butmi printed his first edition of the Sion Protocols entitled "The Root of Our Woes" with a chapter, which preceded the text of the document itself, - "Where is the root of contemporary chaos in the social structure of Europe in general and of Russia in part. Quotes from the old and contemporary Protocols of the Elders of Zion by the World Framazona Association.

Censorship approved the edition on December 12, 1905, in the midst of the subversive work of satanic, Jewish forces against Russia. In the bacchanalia of the revolutionary crimes and mass murders of Russians, the modest book was a compelling answer to many of the questions of the time and over the course of two or three weeks it was completely sold out. Less than a month after the first edition was published, on January 11, 1905, in St. Petersburg, Butma, with the support of the Alliance of the Russian People, published a second, amended edition, but under a different title: "Revealing Words. Enemies of the human race" with the pretext "Protocols, drawn from the secret archives of the Sion General Office (where the root of the contemporary chaos of the social structure of Europe in general and Russia is partially)". The foreword to that edition was signed by Butmi himself. in the book there was also "Notice of the Jews", which he wrote as well as at the end "The Word of the Rabbi" and the afterword. The Protocols of Zion were published five more times in St. Petersburg: three in 1906 and two in 1907. In addition, Butmi's edition was reprinted in Kazani in 1906 under the title "Passages from the Framazon Protocol".

Almost simultaneously with Butmi's edition in 1905, another edition of the Protocols of Zion was released, made by the distinguished Russian spiritual writer Sergei Alexandrovich Nilus (1862-1929). The Protocols of Zion have entered the second edition of his book "The Great in Miniature and the Antichrist as a nearer political possibility. Notes of the Orthodox" (Carsko Selo: Tiskara carsko seloskog komiteta crvenoga križa, 1905. Circulation 2000 copies). This edition became a classic - it was on it that all the latter (after 1919) editions of the Sion Protocols were realized in many countries of the world.⁴⁰

In just three years of the Jewish upheaval in Russia (1904-1907), as many as 17 editions of the Protocols of Zion were published. They were read at all gatherings, in military circles, discussed in families, spread among relatives, acquaintances and neighbors.

Notwithstanding the great spread of the Protocols of Zion, no revolutionary, Jewish, or Masonic organization dared at the time to accuse them of being a forgery. The coincidence of what was happening and the idea of the Protocols of Zion clearly

defeated and convinced not only the Russian people, but also the Jewish-Talmudist and Masonic members.

The original version of the Protocols of Zion was not broken into a chapter, but was a series of arbitrary passages. In the kruševan newspaper variant, this peculiarity of the original was preserved, but Butmi broke it into 27 protocols and Nilus into 24. After all, Nilus began numbering protocols only from the publication in 1911, because in the edition of 1905 the protocols were not marked with a figure, only it was indicated: "next protocol", "another protocol", etc. All this once again testifies to the fact that Krusevan and Nilus had to deal directly with the original source, and Butmi them

40 The next editions of the books of S.A:Nilus, which contained the text of the Protocols of Zion and printed with his personal participation, were: "The coming antichrist and the kingdom of the devil on earth is near." (Sergius Posad, printed by the Holy Trinity of serije monastery, 1911, 10000 copies), "Near is the coming antichrist (M.: Printing house of the Holy Troy Sergius Monastery), "Near is the coming antichrist and the kingdom of the devil on earth" (Sergius Posad: Printing house of the holy trinity of sergius monastery, 1912, 5000 copies), "It is near, at the door". About what they don't want to believe, and what's so close" (Sergiev Posad; Printing house of the Holy Trinity Sergiumonastery, 1917, 5000 copies (much of the circulation was destroyed according to the order of Kerensky).

he used and processed the already prepared text. Together with this, it is clear that the idea of editing the text and their numbering is Butmiev.

In publishing his variant of the Protocols of Zion, Butmi used text from the newspaper "Barjak", but he threw out the foreword and afterword written by Krushevan.

When we compare Krushevan's and Butmi's versions, the differences in the text of the Protocols of Zion are small. In protocol 17, Butmi (it is Nilusov 15th) there is no "Mystique of Authority" paragraph found at Nilus and Krushevan. In protocol 21 at Butmi (17. Nilusov) lacks a passage about the attorney's office, which Krusevan and Nilus have.

In Protocol 23, he added something himself by formulating the essence of the financial policy of Jewish bankers. He introduced several additions to Butma in Protocol No. 27, because the last ten lines do not have Krusevan and Nilus, i.e. Butmi himself wrote them to clarify the ideas of the Protocols of Zion.

There are much greater differences in the text of the Protocols of Zion between Krusevan and Butmi's variants, on the one hand, and Nilus's, on the other. Nilus polished the original he owned more thoroughly and literary. The text of the Sion protocols at Nilus is more processed in form and better systematized. Nilus not only gave his numbering to protocols, but placed subheadings in front of each one that clarify and facilitate working with the text.

From issue to issue, Nilus continued to refine the text and its interpretation. In the publication since 1905, the Protocols of Zion are accompanied by Nilus' review of 11 pages, followed by a 13-page afterword. The afterword in the 1911 edition was replaced by the necessary explanations, which only partially coincided with the 1905 edition (ending with the words "who have ears"), and then a new text followed.

As we can see, regardless of some differences in the texts of the Sion Protocols, published by Krushevan, Butmi and Nilus, they are nevertheless monolithic, because they embody in themselves the character traits of the Jewish spirit.

This was especially felt in the reviews of S.A. Nilus. Krushevan's comments, as well as Butmi's although somehow politicizing the Protocols of Zion, are no less based on Orthodox views, considering this writing primarily as a plan for the mystical struggle of judaists-Talmudists against the Christian world.

The endeavor of the Judaist-Talmudist is presented to us in a form of knowledge symbolizing the tribe of Judah. The head of the dragon it is the figure of the secret of the Jewish administration, which directed the Judaists-Talmudist to the marked goal. This character is used by the drafters of the Protocols of Zion themselves.

Nilus's publication of the Protocols of Zion, reviews of the enlightenment of the exposition and the power of logic, became a kind of pattern for future publishers of this frightening writing. All publishers of the Sion Protocols outside Russia took Nilus' version as a standard.

G.V. Butmi's reviews of the Protocols of Zion are much more detailed and concrete than the Nilus's. They are noticeably politicized and more appropriate for publication.

The publication of the Protocols of Zion in Russia had not only a political but also a religious character and was not aimed at contradiction to any people but at fighting the coming antichrist, the forces of evil and Satanism. This is precisely how they understood and came to know the Protocols of Zion russian holy men and hermits of the 20th century, who blessed their publication and distribution throughout Russia.

The last edition of Nilus's book "It's Near, At the Door — about what they don't want to believe and what's so close", which contains the texts of the Protocols of Zion, was printed, a month before the abdication of Emperor Nicholas II, in a circulation of 5,000 copies. The Masonic Provisional Government, which seized power, among its first decisions published orders, signed by A.F. Kerenski, on the destruction of the entire circulation of the "reactionary book". A group of subversive soldiers would come to a book warehouse, throw them out into the street and burn them.

Of the entire circulation, a little more than a tenth has been preserved, i.e. approximately 600 copies, which by then had already sold⁴¹

"My book on the coming antichrist— was written at the end of 1917 by S.A. Nilus, — went out of print in January 1917, and already on March 2 of that year there was a renunciation of the Svernthrone in its own name and tsar Nicholas II's son. The

Romanovic House as a dynasty of self-keepers ceased to rule and the provisional Russian government proclaimed a republic without delay. What seemed possible in my book became a real fact, part of the past. The godless was taken from the Russian Orthodox community. It is not necessary to be a prophet to predict his revelation in the near future and the relationship of all other monarchist states, without excluding

the "victorious" Germany and its allies. This cannot pass the world and the world congress, after which the world's human catastrophe will end, which will last but It's already close to its final moment.

According to St. This coming of the Ungodly, in itself, is the closest and most visible sign of his appearance, which must come in its own time, is without a doubt the secret of iniquity that already manifests its power, the coming of the Ungodly will, of course, be accompanied by all kinds of mighty works, deceptive miraculous signs and all kinds of corrupt seduction, intended for those who perish for punishment for not accepting the love of the truth in order to be saved in this way (2 Thessalonians 2:7-10).

The provisional government not only intended to destroy the Protocols of Zion, but also ordered one of its commissars, a prominent Masonic worker S:GF. Let Swatikov explain their origins. In the summer of 1917, Swatikov traveled to Paris for the liquidation of Russian intelligence abroad and along the way tried to investigate "works of the Protocols of Zion." Even then, this Masonic conspirator unfoundedly stated the version that they were fabricated by the Russian police with the head of russian agentre abroad P.I. Račkovsky(? - 1909). Citing his claim, Swatikov failed to enclose any evidence other than unconfirmed statements by a Bint, a petty Russian agent in Prizo, of French citizenship and of Jewish origin. After the cessation of Russian foreign intelligence, This Bint needed money and for a long time promised to sell Swatikov papers related to his work in a Russian foreign agency, including a "Sion Document". Trying to elicit as much money as possible from Swatikov, he regularly "fed him promises" that he eventually failed to keep. The "Document of Zion" was checked and it turned out to be blinding, i.e. just a list of a few books on the subject of Judaism. Later, Swatikov continued his search for evidence of his pointless claim. In 1934, at the request of the Jewish organizers of the Berne Process, he prepared, for money, a note "The Creation of the Protocols of Zion" according to the official investigation in 1917, in which, badly falsifying the facts, he again attempts to attribute the creation of the Sion Protocols to the Russian police.

Notwithstanding the persecution of the Protocols of Zion, the Provisional Government could not stop their spread around. The events in the country steadily confirmed the "murderous truth" of this writing. In Moscow in 1917, on The Great Sad Street, a shortened variant of the Sion Protocols was issued in the printing house "Russian Press". His unknown compilers thought that the protocols were written by the leader of Zionism Theodor Herzl, who, they thought, held the high position of "prince of exile". The title on the envelope of the booklet read: "Excerpt from the protocol of the 1st Congress of Zion , held in Basel in August 1897, presented to the Council of Elders, the prince of exile

41 This 'revolutionary action' caused Nilus's book, which contained the Protocols of Zion, to be sold until the abdication of Nicholas II at 30-40 rubale, and during the Provisional Government under the "banks" at 500-600 rubles ("Ray of Light", Berlin, 1920, no. 3. p. 104).

Theodor Herzl". The people who continued that book used the 1-5, 7-12, 14-15, 17 and 23 Protocols of Zion. The publication was done publicly with the agitation aim, to show how much the programmatic views of the Protocols of Zion corresponded to the horrific developments in the time of the upheaval of 1917.

In Soviet Russia, according to the decree of Sovnarkom in 1918 and the rationale of Narkomjust, the death penalty was imposed for the preservation and dissemination of the Sion Protocols without trial and investigation. The people who owned this file were equated with bandits and robbers (pogroms) and were shot against the nearest wall without delay. Such a reaction of the Soviet government to the Protocols of Zion was explained primarily by its national composition (90% Were Jews) and by its extremely anti-Christian and anti-Russian orientation. In the expansion of the Protocols of Zion, the Jewish Bolsheviks saw the threat of filthy laundry breaking out.

In Yokohama in 1919, the publisher D. Uralec (ed. "Heureka") published a brochure in Russian titled "Bolshevism and the Jews. 24 protocols of the Sionite Congress in Basel in 1897. According to the edition of S: Nilus".

In 1919, a brochure entitled "Documentary Data" was published in Khabarovsk, proving the origin of Bolshevism and what Bolshevism aspires to in reality.

During the Civil War, when many of the forecasts of the Sion Protocols came true, the popularity of protocols among the Russian people grew rapidly. The protocols flowed from hand to hand, they were rewritten, they were overprinted, they were read to the last letter. for any edition of the books, either Butmi's or Nilus's, which contained the Protocols of Zion, people gave "greasy" money.

New printing editions of this file are also emerging. During the summer of 1918, the Protocols of Zion were republished in Moscow and given to officers, who went south with the Volunteer Army. That same year in Novocherkassk, in a huge circulation, tens of thousands of copies, the brochure "Protocols of Zion, A Plan for the Judeo-Masonic Conquest of the World", published by I.A:Radionov, was published. In Simferopol, a booklet was also published in a huge circulation, printed on a pink papyrus entitled "The 13 Protocols of Zion, or What a Jew Wants, That's What a Jew Wants, That's What He Gets" (P. 26, publisher "Ovod", with a small foreword and afterword). Based on this edition was an edition by G.V. Butmi. Later, this booklet was once again published in Alusk. ⁴³

One after the other, new editions of the protocol have been released from 1918-1920 in Vladivostok, Irkutsk, Omsk, Rostov-on-Don, Taganrog, Habrosko, Kharkov. A special edition of the Protocols of Zion was printed in Japan in Russian and rewritten for distribution throughout the Russian Far East.

In the White Army, protocols spread among the officers and the most prudent soldiers the liberal-Masonic leadership of the White Army, the government of Kolchakov and especially Vrangeliev tried with all their might to suppress it. As reported by Jewish investigator I. Chericower (?) "with regard to some data, in early

1919, a group of monarchists in Omsk, led by Captain Krasheninnikov, tried to expand protocols among admiral Kolchak's soldiers and among the population of Siberia. But Kolchak took decisive action, fearing the public opinion of America, which he was focused on. In October 1919, the same Krašeninnikov, who was then in Vladivostok, again tried to distribute

43 AGI. Collection of B.I. Nikolaevsky. I. Cherikov (?). Protocols, their sources and distributors.

Typography signed by the author. P. 11.

protocols with pogroms, but foreign missions got involved and the protocols were allegedly confected by the police." 44

Even the fiercest battle was with the dissolution of the Sion Protocols for the time of the government of General Vrangello (?), in which prominent employees of Judaism (M.V. Vinaver ?) and Masonry (P.B. Struve ?), N.S: Tagancev (?), M.B. Bernacki played a major role).

In the summer of 1919, the Protocols of Zion exceeded the border of Russia and began to spread rapidly throughout Western Europe and America. Since 1920, the Protocols of Zion have been printed in countless editions in English, French and Italian.

In 1920, Judaist organizations in Europe and America began a major campaign to discredit the Protocols of Zion. The campaign was started by Lusén Wolf (?), with the help of Rothschild money he published two thin agitation brochures, which failed to convince anyone of anything, and went completely unnoticed. 45

In December 1920, Judaist organizations convened a conference in New York and released a special declaration against the Protocols of Zion, which claimed that the file was a forgery. The declaration was signed by the leaders of the largest Judaic organizations of the world. With the proclamation "against anti-Semitism and blaming Jews in a worldwide conspiracy", representatives of Masonic lodges and prominent U.S. political officials — Msoni V. Wilson, T. Roosevelt, H. Taft and Brian came forward.

Thus, in setting themselves the goal of destroying the Protocols of Zion, representatives of Jewish associations obtained false witnesses, who for a large sum were at the service of their charterers with deep pockets. false witnesses stated that the Protocols of Zion were fabricated within the Russian police under the leadership of General Rachkovsky, since he was disliked by the leading men of Jewish organizations because of his principledness regarding Judaism and incorruptibility.

Among these false witnesses were suspects, adventurers and scoundrels: a retired podcapetatin of the Imperial Army of Don, and originally a Frenchman, A. du Chayla, Princess Radzvilli and H. Herblet. The famous liberal-Masonic historian B. Nikolaevsky, who studied the origins of the Sion Protocols, wrote about the first two: "Du Chayla is a slave world, but his role, as well as the role of Princess Radzville, I will not discuss; at first they were in the anti-Semitic camp (Radvilli was most likely a German spy, Buló's (?) mistress . . .). 46

For these false witnesses, a scenario was drawn up according to which they were to confirm that the Sion Protocols were drawn up by agents of the Russian Imperial Police and that the General of the Police Račkovsky handed them over to S. Nilus in 1904. In the testimonies of all three witnesses we come across a multitude of fabricated details, which can be easily refuted if we compare them with other sources.

It's amazing how much incompetence the creators of the forgery have shown by putting together that scenario. They did not know that the Protocols of Zion had been distributed in Russia not since 1905, ^{but} in 1905.

44 AGI. Collection of B.I. Nikolaevsky. I. Cherkover (Chericower ?). Protocols, their sources and distributors. Typography signed by the author. P. 12. It should be noted that the head of Kolchak's government was Mason P. Vologodskij, and the Minister of Finance was Mason P.A. Burishkin.

L. Wolf, "The Jewish bogey and the forged protocols of Zion". London 1920;
L. Wolf, "The Myth of Jewish menace", London. 1920.

46 AGI. Library of B.I. Nikolaevsky, p. 20-24.

47 The forgers did not know that the first edition of the book 'The Great in miniature' (1902) still did not contain the Protocols of Zion, they were included in the book only in the second edition in 1905.

10 years earlier. Before they were published in the Book of Nilus, they were published five times. Adapting the facts of the emergence of the Sion Protocols to Nilus' publication, counterfeiters without evidence immediately got themselves into trouble. Because Nilus was not the first publisher of the Protocols of Zion, other fabrications of false witnesses remained hanging in the air — about General Rackovsky, who allegedly handed Nilus some notebook with the text of the Sion Protocols in 1904 or 1905, and about the police agent, the alleged compiler of this file, M. Golovinski. The attempts of false witnesses to attribute the role of court scheming schemer to Nilus are quite ugly.

The campaign of false witnesses began in the largest Jewish editions — "American Hebrew" and "Jewish Tribune", a weekly dedicated to the interests of Russian Jews, (Paris), and was subsequently accepted by other liberal-Masonic newspapers such as P. Milyukov's "Last News", which published all false testimonies, which had previously been published in Jewish newspapers.

In the fall of 1921, Jewish organizations began a new act of discrediting the Protocols of Zion. The signal to begin with was the publication in the Times magazine article⁴⁸ of Constantinople correspondents whose last name was withheld for some reason⁴⁹.

The unnamed correspondent said he was approached by a mysterious X citizen and told how he had recently received from an unknown officer in the Russian Ohrana department, who had fled Russia, a collection of old books, including Maurice Joly's book "Dialogue." X in question compared the book found with the Protocols of Zion and found many matches in the text. On this basis, it could be concluded that the Protocols of Zion are plagiarism of Joly's "Dialogues". As I have stated before, the

Protocols of Zion and the "Dialogue" of M. Joly had a common source, which was also based on other Judaist-Masonic documents, such as the secret papers a: Veisgaupta (?), carbonizer, the Alliance of International Brothers and other similar associations and lodges.

An article from the "Times" overtakes "The Latest News." Moreover, P. Milyukov publishes this article in the form of a brochure "The Truth about the Protocols of Zion", "Literary Forgery", giving its rather illogical preface at first.⁵⁰

Another former official of the Provisional Government, Commissioner S. Svatikov, also makes his contribution to the discrediting of the Sion Protocols. Openly declaring that the Sion Protocol was allegedly fabricated by Rackovsky, but he did not confirm this statement with a single fact.⁵¹ Moreover, he went in the direction of direct counterfeiting, since he stated that 'from P.J. Shchegolov, who, by order of the Provisional Government in 1917, classified the extraction of office work and the archives of the police department, were already in 1917 information about how the 'Protocols' — a forgery, were made in Paris'⁵²

Many executors of extraordinary orders have not even been able to read how the Protocols of Zion should be investigated and their history of creation should be investigated. A clear example of this "effort" was the book "Protocols of the Wise Men of Zion: A History of a Fallacy" (Berlin, 1923). Written to order,

48 Times. August 16-18, 1921.

49 However, I was able to find out the name of this mysterious person with regard to the materials of the Governor's archives. His name was Philip Greyves (?). He later became the head of the department of that newspaper. The reason for hiding his name is unknown to me.

50 Truth about the Protocols of Zion. Literary forgery. Foreword by P.N. Milyukov. Paris in 1922.

- 51 Jewish Grandstand. no. 87, 1921.

52 Ibid.

The book was clearly false and muddled. Its author J. L. Judeljevski was afraid to sign his real surname and published it under the pseudonym J. Deljevski

The first chapter of the book begins with a gross error. The author claimed that "the first edition of the Protocols of Zion was published by S. Nilus in 1902".⁵³ After a few lines, the author allowed himself another, no less serious mistake, claiming that the first edition of the Sion Protocols was done by Butma in 1907. It is perfectly clear that the author did not rule the subject on which he had decided to write the book.

The puzzle about the origins of the Zion protocols is to disturb the minds of many people. Historians, who are unprecedented and incorruptible, continue to persistently seek an answer to the question of who was truly the creator of the Protocols of Zion. In the first half of the 20s, let's go, was Leslie Fry's most popular answer to that question.

Leslie Fry's life was shrouded in a halo of mystery. No one knows anything about its origins. Since she had a good command of the Russian language, it could be assumed that she lived in Russia. There are allegations that she "participated in a literature campaign against the Bolsheviks in Europe and America, after the upheaval she hid her real name under a pseudonym."⁵⁴ By 1921, L. Fry lived in France and then moved to the U.S. where she collaborated with H. Ford. In the United States, she married a Russian immigrant, Shishmarev. From 1925 to 1926, she was associated with the Ford Protocols process, traveling to Russia with the intention of meeting Nilus in secret and bringing evidence to the origin of the file. She was unable to see Nilus, but spoke to his wife and received no new information.⁵⁵ L. Fry published in 1921 in the journal *La vieille France* an article on the origin of the Sion Protocols claiming that their author was Achad Ha-Am (Ilinzberg) and that they were originally written in Old Hebrew. L. Fry's position was accepted for a long time by many propagandists and distributors of the Protocols of Zion.

After many years of work, L. Fry publishes a generalized work on the problem of the Protocols of Zion, which does not in its own way a manual for all those who are interested in this document.⁵⁶

The book first published statements by the first publisher of the Sion Protocols, F.P. Stepanov, and a portrait of Nilus was attached.

In 1922, the whole of Germany was alarmed by the sensational accusation of the famous German monarchist Count Reventlow for his statement about the Jewish writer O.I. Ginzberg, who wrote under the pseudonym Achad Ha-Am. Count Reventlow declared Ginzberg a participant in secret sessions of Jewish conspirators and co-author of the Protocols of Zion. According to a German newspaper, Ginzberg threatened the count to sue him for defamation. A very large process was being prepared. As she wrote "*Jewish Tribune*" (no. 112, 1922) "Selected representatives of German Judaism will be in the process alongside Achada Ha-Am." Yet at the last minute, the Jewish writer withdrew the lawsuit. It turned out that in his accusations, Reventlow was referring to material from French investigator L. Fry's article "Author of the Achad Ha-Am protocol and Zionism."⁵⁷

Although she brilliantly exposed the criminal, anti-human character of Judaism and Zionism, L. Fry failed to find evidence to convince us that Achad Ha-Am was the author of the Protocols of Zion.

⁵³ J. Deljevsky. *The Protocols of the Wise Men of Zion: A History of a Fallacy*. Berlin, 1923.

⁵⁴ AGI: Collection of B.I. Nikolaevsky, note by I. Cherikover (?), p. 27th

⁵⁵ Ibid.

⁵⁶ L. Fry "*Le Juif, natre naitre*, Riss, Paris. 1931.

57 L. Fry "L'auteur des Protocoles Achad ha-Am et le Sionisme //La Vieille France, no. 218, 1921.

The emergence of many new research and materials concerning the Protocols of Zion does not allow today to say at all that they were written in Old Hebrew. There is no other data that is

L. Fry stated do not coincide e.g. that the Protocols of Zion were known in Odessa as early as 1890. It's probably some other similar writing as the famous "Rabbi's Speech" (? Words).

Masonic Lodge "B'nai Moshe" (?) (Fry calls it "Bne-Moses") did not have a different relationship according to the Protocols of Zion than other Jewish Masonic lodges, which existed within the boundaries of the general ideology, preached by the Protocols of Zion.

Nevertheless, L. Fry's research played a major role in the proper assessment of the Protocols of Zion and the knowledge of the misanthropic ideology of its creators. It was not in vain that Ginzberg dropped the lawsuit to be tried, realizing that a large public debate on the work would lead to undesirable publicity of the secret plans of the Judaist-Talmudist world order.

In the early 1930s, international Judaist organizations, primarily the "Sons of the Covenant" and the Zionists, convened sessions to persistently discuss the issue of "the struggle against anti-Semitic propaganda and, above all, the expansion of the Protocols of Zion."

In 1932 and early 1933, a special group of Jewish activists was formed who were ordered to organize an international process, to mobilize all the world's Jewish press to report on it, to prepare witnesses and experts, who would officially testify to "the falsity of the Protocols of Zion and the fact that they were fabricated by the Russian police." The particular task of this group was to prepare world public opinion. A major role in the preparation of the process was played by Wiener, Boris Izraelich Livšic,⁵⁸ (1879-?), Ilya M. Cherikover (1881-1943), Henrik Borisovich Slizberg (1863-1937) and Vladimir Yevgenyevich Žabotinsky (1880-1940). Three of them were prominent Masons.

Originally, the process "against" the Protocols of Zion was planned in Germany, where the most powerful and active Jewish community was located at the time. Nevertheless, the rise of Hitler to power changed the plans of the Jewish leaders. They decided to spend psotupak in Switzerland.

At the beginning of 1933, the Jewish press and the liberal-Masonic means of mass information that was inclined to it persistently spread rumors of the impending annexation of Switzerland to Germany, almost simultaneously the topic of the "origin of the Zion Protocols" was raised.

The breakthrough of the forces of Jewish associations is accomplished by the Basel Process. To begin this process, the Judean leaders took as a pretext by Dr. Zunder in the journal "Eiserner Baren" (09.07.1933.), in which this scientist talks about the

question of Judaic plans of world domination and erroneously referred to the words of the Štokolrussian rabbi Ereinprice (?) ("Eiserner Baren, 09.07.1933).

The plaintiffs in the process were the president of the Jewish community in Switzerland M.I. Dreyfus-Brodsky and the president of the organizations of Swiss Sionists Markus Kohn.

The first German publisher of the Sion Protocols Gottfried Zur-Breeck (Müller von Hansen), Theodor Fritsch and Dr. Zunder himself (?) were summoned to the trial. The trial began in Basel on June 11. At this skilfully, organized session, the judge, taking the Jewish side, ordered that until the decision was made, the enforcement of all the remaining 760 copies of the Protocols of Zion be ordered to be enforced.

Then Zunder was suggested as at one time and Ford, to renounce his belief. The lawyer of the Jewish organizations, on their behalf, persistently asked the court to rule on the confiscation of the Protocols of Zion and the books of Zur-Beeck and Fritsch, and stated in his decision that the Protocols of Zion—were a "gross forgery." ⁵⁹

58 ASTM. Collection of N.F.Stepanov. Documents and materials related to the Berne process.

59 "Vozroždenie", 12 June 1934.

The trial in Basel was postponed many times so that it would not even take place in the end. He was suppressed by the loud developments and outcomes of the Berne Process regarding the Protocols of Zion.

It is irrefutable that, starting simultaneously two processes due to the Protocols of Zion, Jewish organizations skillfully coordinated their actions.

In the autumn of 1933, the Jewish lawyer Prof. Matti and George Brunschwig filed an appeal with the Berne seat with a request for a repetition of the prosecution for the distribution of the Protocols of Zion by the National Front.

At its first session, the court decided to consider the question of the origin of the Protocols of Zion. It was decided to choose an expert witness, one of the plaintiffs, the defendant and the court. The trial was postponed until the autumn of 1934.

Judge Meyer, who did not hide his pro-Jewish sympathies, was appointed presiding judge in this hearing regarding the Protocols of Zion.

Judaist bankers allocated substantial amounts of money to the Jewish organizers of the process to pay lawyers and most expert witnesses. In particular, big money was wasted by Jewish organizations on paying for the services (actually bribery) of "witnesses". In the capacity of "witnesses" prominent Judean and Masonic workers (Ch. Weizmann, Meyer- Ebner, Rabbi Erenprice ('), M. Bodenheimer (?) G.B. Sliosberg (?), P.N. Milyukov, S.G. Svatikov, V.L. Burcev, B.I. Nikolaevski, A. du Chayla and others were invited. Many "witnesses" were allowed to travel to collect material and interrogate persons, whose statements could be in favor of the Jewish side.

The chief expert witness of the prosecution, chosen by the Jewish side, was Professor Baumgarten, with assistants assigned to him - Cherikover (?), Wiener and Livšic (?).

Jewish organizers of the process did not complain money to pay "witnesses" and expert witnesses. Even before the process began, the Jewish Scientific Institute and the Congress of American Jews in New York, funded by the international Jewish bankers Warburg, put it on duty to two leftists, Russian historians B.I. Nikolaevsky and S.G. Svatikov to write a book on "falsification of protocols". For the advance, the co-authors received from one organizer of the Bernese Process I. Cherikover (?9 2500 francs), of which evidence documents have been preserved.

In the fall of 1934, a series of articles by Nikolaevsky was published in the Jewish newspaper "New York Forward", which he wrote under the pseudonym N. Borisov. In these articles, a Russian collaborator of Jewish associations actually encouraged discussion with the defenders of the Protocols of Zion ⁶⁰.

At the beginning of 1934, V.L. Burvec was recruited to prepare the Berne process. Like Nikolaevsky and Swatikov, he was funded by Jewish organizations. "Since then, — Burtsev wrote, — I tried as much as possible to find out all about the "Protocols". ⁶¹

The behind-the-scenes intrigue of the Jewish organizers in connection with the Berne process is revealed by a letter preserved in the archives of B.I. Nikolaevsky, which he sent to B.I. Livšic (?). From this letter it was clear that there was a secret agreement between the Jewish organizers and the so-called witnesses, namely uMilyukov, Burtsev, Nikolaevsky and Svatikov, a secret agreement, a criminal agreement. In addition, it is clear from the letter that all the "witnesses" received money from the Jewish organizers of the process.

Judaism-Masonic leaders unanimously argued that the Protocols of Zion had nothing to do with the ideology of Judaism and Zionism, that Judaism and Masonry were not related. After Professor Zunder's statement on behalf of the defendants, their lawyer approached the court and proposed as an expert witness

⁶⁰ AGI. Collection of B.I. Nikolaevsky, p. 20-6.

⁶¹ V.L. Burtsev, "In Search of Provocateurs". The protocols of the Wise Men of Zion are a proven forgery. M., 1991. p. 289.

A prominent German expert on the Jewish question, Colonel Erich Felischhauer. After polemicizing the sides, the defence's request was satisfied, however the court postponed the hearing for five months, until April 1935.

The International Zionist Organization managed to establish a connection with Soviet Jews and organize in the USSR a group of assistants who were allowed to work in secret archives for the purpose of collecting materials for the Bersnki process. This group was staffed by the Socialists A.S. Tagra, J.V. Členov and Mason P.N. Maljantovič (1870-1939), former Minister of Justice of the Privemene government.

By the USSR, the help of the Sovietunion sionists was headed by P.G. Smidovich (1874-1935), a member of the VCIK and CK VKP (b). Over the course of several months, the action took place under the label "confidential". A considerable part of the

archives of the Russian Imperial Police were inspected. From Moscow and Leningrad, books and copies of the files arrived at the Berne court. Materials from Russia did not always go the legal way, through the official diplomatic representatives of Switzerland in Moscow, but through secret channels through Milyukov, Nikolaevsky and Burtsev.⁶²

Trying to attribute the authorship of the Sion Protocols to the Russian police, the Soviets studied not only the documentation of Russian intelligence services, but also determined the kinship ties of persons who in one way or another participated in the expansion of the Protocols of Zion. Since they turned to Soviet archives, the organizers of the Berne process were forced to admit that they did not have any documents to confirm their version.

Following these documents, the Jewish organizers of the Berne process had wide opportunities to obtain information about how the Russian police and General Rackovsky personally participated in the drafting of the Protocols of Zion. Yet they failed to find a valuable fact (directly or indirectly) that would confirm their defamatory assumptions.

Unsuccessful searches were extended until the end of 1934.⁶³

At the invitation from Moscow to Bern, at the request of the Jewish side, to the spring sessions of the Berne Process in 1935, a "legal representative" of the Zionist A.S. tager (?), the author of the anti-Russian book on the Beiliss process, were invited; very old Prince S.D. Ursov, former governor of Bessarabia and friend of the Minister of the Interior; Fritz Platten, a Jewish Bolshevik, under whose leadership the seal was taken down and re-placed on the wagon of Lenin and his "Jewish guard" via Germany to Russia.⁶⁴ However, for reasons unknown to us, this trip never happened. The Berne

Court session began its work on April 29 and lasted until May 14. after general procedural issues the word was given to Ulrich Fleischauer. He began a presentation on the results of his expert examination of the Protocols of Zion on the morning of April 30 and ended on the evening of May 6, thus devoting 10 full sessions, more than 30 hours.⁶⁵

On behalf of the Jewish organizations, expert witness Loosli stated that expert witness Fleischlauer "compiled a pamphlet in the name of an anti-Semitic idea. The judge upheld Loosli's illegal request and the publication of the material, referred to by Fleischlauer, was silenced. Namely, according to Swiss laws, all documents that are justified by judgment can be made public in the means of mass media.

⁶² AGI. Collection of B. I. Nikolaevsky, p. 20-23.

⁶³ In the archives, partly preserved the letter of the Institute of Economy of the Communistic Academy at VCIK with a request to allow work in the archives of the Revolution to some kind of S.S. Šušterman on the subject of the Sion Protocols (GARF. fond. 4888, part 1. doc. 30. p. 19.)

⁶⁴ "Voroždenie" ("Rebirth"), 05 March 1935.

⁶⁵ AGI. collection of B.I. Nikolaevsky, p. 20-6.

In addition to the documents already mentioned, in n.f. stepanov's personal archive I found a fairly large number of letters that he received during the Berne process from B.P. Tedley,

N.J. Markova, J.K. Brandt. From these letters it was clear what complex conditions the defenders of the Protocols of Zion had been placed in, how they were hindered from calling witnesses and expert witnesses, how they had been framed by provocateurs, spies, and how they had always been in dire need of money in terms of conducting the process.

The illegal position of judges, court experts and court officials prevented honorable consideration of matters and in fact made the Berne process a farce, a monstrous mockery of law and justice.

The Bernese process publicly carried an anti-Russian character. Its Judean organizers tried to mislead world public opinion, attributing the creation of the most criminal document, in the history of mankind, to Russian rule. The Jewish leaders blamed historical, imperial Russia for all possible premeditated sins against the Jews, all with the intention of distracting attention from the monstrous crimes committed for them against Russia by bloodthirsty tribesmen—the Jewish Bolsheviks.

The myth that the Russian police had drawn up the Protocols of Zion was necessary for the Talmudists to once again deceive humanity and divert its wrath from the real culprits of crime towards the world.

It is not in vain that the main actors are "witnesses", appointed by Jewish leaders in this process, who were enemies of Russia, destroyers of its historical principles: Milyukov, Nikolaev, Svatikov, Burtsev, on the basis of falsified indicators that created the myth of the Protocols of Zion.

The organizers of the Berne process wanted to prove to the court that the origin of the Sion Protocols was considered by the Russian government, which wanted to prove that they were a forgery.

The written testimonies of the Mason, former head of the office of Nicholas II, A.A. Mosolov, tell us that no investigations into the origin of the Sion Protocols were conducted by the Russian government,⁶⁶ if we do not count that criticism of the protocols of G.B. Slizberg (?), which he wrote under Finance Minister J. S. Witte.

Losing all hope of finding evidence to underpin the myth that the Russian police had drawn up the Protocols of Zion, the Judean organizers of the Berne Process decided to turn to direct forgery. The executor was V.L. Burtsev, who distinguished himself by exposing secret agents of the Russian police and foreign intelligence service. The activity of Burtsev, a very vain man, who adored self-advertising and the sound of his own name, carried a tremendous anti-Russian, defamatory character. Until 1917 in Russia, when the facilities of most of his false accusations were state officials and police associates, he had a lot "coming out" of the hands^{of 67}. After the upheaval, the position changed. slandered people protested, some slapped him, sued him in court^{on 68} March.

66 True, there are some testimonies that the editor of the Imperial Library, V.V. Šcheglov, requested a review of Nilus's book "The Great in miniature" in 1915-1916 (see GARF. f. 601, part 1 doc. 2076, p. 1.25). However, similar reviews were made on many other books, especially by contemporary authors, which came into the hands of the emperor. There is no reliable information about when Tsar Nicholas II first received the Protocols of Zion. In the king's diary of

On March 27, 1918, it was written: "Yesterday I began to read aloud the book of Nilus on the antichrist, which contains "protocols" Jewish and Masonic, —quite modern reading".

67 Many of his "exploits" were simply treasonous. In 1909, he extradited a secret associate of Russian intelligence, who was infiltrated into the French Masonic Lodge "Bittar-Monena" (?). This betrayal of his served as the basis of a widespread anti-Russian campaign, which was widespread throughout France. In 1909, he led to the discovery of a Russian intelligence network in France. (see GARF. f. 102, 1905, part 12, no. 2, p. 5).

68 See, for example, the work of Colonel G.K. Seminski ("The General Matter", 20.09.1930; "Carski vjesnik" (Belgrade), 24.08.1930; "Vozroždenije" (Preporod), 14.08.1930.; 18, 21.09.1933.

In his anti-Russian activity, Burtsev often relied on Judaist-Masonic circles, under the banner of a "free journalist", and was essentially their agent. As he himself admitted, he was a participant in the first Sionist congresses, meeting with The Sionists in which he saw "sincere people of the idea"⁶⁹.

Therefore, the task, commanded by the Jewish organizations that organized the Berne Process, was not accidental, but a consensual extension of his earlier anti-Russian activity.

This time V. Burtsev is coming up with a story about how, allegedly, he is the former chief for the protection of social /national/? Major General Globachev gave through some of his Koltypin-Lyubovsky information about the investigation, according to the decision of Nicholas II, the origin of the Protocols of Zion. Moreover, Burtsev himself, as we can see, makes notes allegedly made by Nicholas II, reading the Protocols of Zion.

Burcev made a forgery very badly. The biggest argument of the counterfeiters was the data on the alleged investigation of the origin szion protocols carried out by the imperial government. In fact, there was no investigation. This is evidenced to us by the letters of the former head of the imperial office A.A. Mosolov. Trying to add credibility to his fictional creation, Burtsev allowed himself several serious historical errors. For example, he stated that the investigation was conducted during 1906 under the directive of Stolypin, at the persistent request of Lupuhin. However, in 1906 Lopuhin was no longer the chief of the Police Department but a retired (due to misdemeanor) clerk and therefore could not initiate this investigation.

In court, Burtsev claimed that one of the participants in the transport of the alleged false Protocols of Zion was a colleague in the service of Globachev, which was not really there.

Burcev's testimonies at the Berne Court were published in many newspapers, including New York, where Globachev lived at the time. The New Russian Word (A Jewish newspaper, Russian by name only, editor-in-chief — M. Weinbaum) publishes

burtsev's article, "The Truth about the Protocols of Zion." Reading that article, Globachev immediately wrote a refusal letter to the editor of "New Russian Words."

"K.I. Globachev

500 V 151 ul

New York On January 8, 1935.

Dear Mr. Editor

In issue 8009, as of January 1, 2009. Your esteemed newspaper published an article by V. Burtsev entitled "The Truth about the Protocols of Zion", in which the author comes forward in the role of expert witness at the court in Bern, and in his testimonies he repeatedly refers to me.

Without going into the mere question of the origin of the protocol, in order to establish the truth, please mr. Editor, to place this statement of mine in your esteemed newspaper:

1. I have never spoken to V.L. Burtsev in connection with the Protocols of Zion, so everything he has spoken on my behalf before the court is a figment of his imagination.

69 V.L. Burtsev. Decision. sab. P. 265th

2. With no agents regarding the origin of the Protocols of Zion, I have also never spoken, much less given to anyone two chapters on these protocols from my records, in which there is not a single word about the Protocols of Zion.
3. If mr. Burtsev is saying that my conversations with his agent on the matter he has written down, ostensibly in my words, it's nothing but inventing that agent.
4. Gendarmerie Colonel Piramidov, in the words of Mr. Burceva, my colleague in service, could not possibly have been because he died in 1903 in Petrograd, accidentally, during the lowering of the armoured ship, the wall of the stand collapsed, i.e. that was at a time when I wasn't yet in the Gendarmerie Divisional Corps.

Please accept my assurance

With deep respect Gen. Major Globachev"⁷⁰

What drove Burtsev to such a gross lie? First of all, the conviction of the imminent death of Globačev. As follows from the notes, which I found in the archives of N. F. Stepanov, in the early 1930s rumors circulated in monarchical circles about a serious, incurable disease of Globačev. His departure to the United States, to his son, as they said at the time, die, burtsev took as an opportunity to plant his forgery on the deceased. And for this reason, in order to confirm that the data was given by Globačev, a kotlipin-Ljubski was invited there, who agreed, of course for a certain amount of money, to help Burtsev in his false insinuation. This kotlipin-ljubski in emigration belonged to the group persona non grata, i.e. people who were despised by others for their bad actions and shady dealings.

The healing of Globachev has tangled the threads of the counterfeiters. Wanting to save his reputation, Burtsev sends letters everywhere in which he attributes Globach's connections with the Nazis and how Kotlipin-Ljubski deceived him. He wrote letters to Globachev himself (copies are preserved in Burtsev's archives), but he did not answer them, of course.

The author of the defamatory version that the Sion Protocols are Russian agents in Paris, under the leadership of the chief of Russian foreign intelligence - P.I. Račkovsky, is the former director of the Police Department A.A. Lopuhin. This careerist, scheming⁷¹ and unreliable officer was scandalously removed from service, and was subsequently convicted of abundant work offenses (for example, he extradited a secret police agent to the revolutionaries. Lopuhin was succeeded by the place of service, the head of the political part of the Police Department precisely Račkovski (vice-director of the Department), who discovered many serious abuses of his former boss. Račkovski was the head of the investigation into Lopuhin's work, about official transgressions, which led him to five years in prison.

In 1920, meeting Burtsev in Paris, Lopuhin told him that the Sion Protocols had "been forged by Račkovsky with his agents⁷², but he did not provide any real details or facts. Knowing Lopuhin for his malpractice and negligence, as well as his personal relationship with Račkovsky, he could hardly be trusted.

However, this did not diminish Burtsev's enthusiasm, especially since he could not treat Račkovski impartially. In 1890, thanks to the efforts of the chief of foreign intelligence, Burtsev's provocation activity was cut off because he publicly and through the press called for the execution of Nicholas II. According to the laws of England, in which Burtsev lived at the time,

70 AGI. Collection. B.I. Nikolaevsky.

71 Together with S.J. Witte, Lopuhin led a scheme to overthrow Nicholas II to reign supreme Prince Mikhail Alexandrovich (see: A.A. Lopuhin, "Excerpts from Memory" M.; pg. 1923. p. 72-73).

72 V.L. Burtsev. Decision. sb. P. 268th

Proclamations of this kind were subject to punitive measures, and Račkovski managed to indict Burtsev, who had been imprisoned for several years. After that, Burtsev hated Račkovsky for not hiding.

Relations between Burtsev and Lopuhin had Masonic foundations. The two were introduced by renowned Jewish and Masonic activist Brandot (?). Together with the former governor, also a Mason, Prince Urusov, he appointed Lopuhin as a witness for the Jewish question. Lopuhin communicated to representatives of Judaist-Masonic organizations important information that was an official secret.

Vicious slander against the head of the Russian foreign intelligence service Račkovski, conceived by Lopuhin and widely spread by Burtsev, was supported by his old comrade S.G. Svatikov. Svatikov's testimony was given great importance at the

Berne Process. This famous Mason and anti-Russian activist after the February Revolution was tasked with liquidating Russia's foreign intelligence service based in Paris from the Provisional Government.

As he was the official representative of the Provisional Government (now former) Svatikov was considered a solid witness at the Berne Process. He was among the first to testify. Svatikov told the court that under Račkovsky's orders, Agents of the Russian police wrote the Protocols of Zion to "prevent influence on the tsar by some Filippo, adventurers and Masons. The protocols were supposed to prove the connection between Masons and Jews."⁷³

In support of this, Svatikov did not cite a single document or fact, except that he referred to conversations, which he allegedly had with a former Agent of the Russian police, French Jew Henri Bint (Bond, Ben), who died in 1929.

Working in the archives of the Governorate Institute, where illegally appropriated documents of a Russian foreign intelligence agent in Paris, which were alienated by the U.S. government, I paid special attention to the personality of this Bint⁷⁴. Having been in the service of Russian intelligence for 36 years (since 1881), this agent was subordinated to M. Bittar-Monen⁷⁵. Bint is one of 43 "surveillance agents" who made up a cadre of Russian foreign intelligence in Paris. His main duty was to follow the persons indicated to him by the administration, as well as to monitor Russian state workers and senior officials, who came to France for an official visit. An agent of such a level, of course, could not have access to classified information of state importance and in fact there was little to know.

Svatikov, citing Bint's testimonies, falsified them either consciously or unconsciously mystifying them. Svatikov's main trump card was the so-called Sion file — a note allegedly written by Bint, with a list of books on cabal, which Bint had to buy by order for the Police Department. However, Bint himself said that he received this order while Račkovsky was head of the Police Department in Petrograd (since 1906), i.e. after the Protocols of Zion had already been published. It is clear, then, that the order, which Bint received from Petrograd, had nothing to do with the drafting of the Protocols of Zion, but was primarily related to the interest of the Russian police in the Jewish question after the coup in 1905.

The "agent" of the Russian police Golovinski, who Bint claimed to be the drafter of the Sion Protocols, was never part of the Russian police and did not receive money from them, since this name is not on the list of secret files of the Russian foreign intelligence service in the late 19th and early 20th century.

⁷³ V.L. Burtsev. Decision. sab., p. 305 mark 306.

⁷⁴ AGI. Ohrana files, III.c, Fold 1.

⁷⁵ It was this Bittar-Monen that was once betrayed by V. Burtsev.

Swatikov called his statements at the Berne Process "The Creation of the Protocols of Zion" according to the data of the official investigation in 1917, thus giving his inventions and assumptions an official character. Publishing the most interesting fragments from his accounts, I want to draw readers' attention to the fact that Svatikov grossly distorted the content of the conversation with General A.I. Spiridovich. The general expressed doubts to him that the Sion Protocols were drawn up by the Russian police and P.I. Rackovsky. Spiridovich knew Rachkovsky in detail and amicably and spoke with him about the Protocols of Zion, and he knew of his amazement and ignorance of the origin of the Protocols of Zion. Thus, rachkovski's son also spoke about his father's reaction to the Protocols of Zion. Talking to Svatikov, Spiridovich told him purely for comparison if he had to attribute the authorship of the Sion Protocols to someone, then it could not possibly be Rackovsky but Nilus. According to this statement, Swatikov concluded that, according to Spiridovich, the author of the Nilus Protocols of Zion was the author.

It is understood that Spiridovich publicly denied such an interpretation of his words and was about to testify about it at the Bernese court session.⁷⁶ However, as I have already written to the defenders of the Protocols of Zion, the right to call witnesses was canceled.

The unobjectionability and established malpractice of Swatikov regarding the Protocols of Zion came to the fore again in his attempt to smear Nilusas, attributing to him, according to Rodic, the supposed falsification of the Prophecy of S. Serafin of Sarov. Such a frivolous attitude to a serious issue can only arouseamazement⁷⁷ and a critical attitude towards Swatikov's statements at the Berne Process, entitled "The Jewish Question in 1917. My official research abroad and the initial data on the creation of the Protocols of Zion".

Responding to a question from the Bernese Court about the origin of the Sion Protocols, B.I. Nikolaevsky stated that "as different as the variants are about the origin and drafting of the Protocols of Zion, they have one thing in common — they all refer to the Russian secret police and its agents."⁷⁸ Appearing with such testimony, Nikolaevsky made a false statement. In no part of Nikolaevsky's expert testimony, which was submitted to the court, there is no mention of any document or historical fact, which would confirm his statement in court. Moreover, as we can see from his correspondence with Vera Kohn, Nikolaevsky never believed the claim that Rackovsky was the author of the Sion Protocols. He came to these conclusions back in 1919-1921, when he became director of the Historical-Revolutionary Archives in Moscow, so he was able to study any document of the Police Department. Nikolaevsky, like Burtsev, knowingly agreed for money to cooperate with the Judaist organizers of the Berne process and agreed with them to support their fictional version of the origins of the Sion Protocols. In this way, Nikolaevsky directly participated in the counterfeiting and thereby seriously soiled his name as an honorable historian.

Judge Meyer of the Berne Senate fully agreed on the falsified version of the Judaist associations. Despite the facts established in court, they refuse to hear witnesses of the protection of the Protocols of Zion, Meyer, as a final violation of the procedural rules, issued a legally illiterate award punishing the two protectors of the Protocols of Zion with a fine for spreading immoral literature. According to Swiss law, immoral literature is considered pornography and eroticism. Adding to them the Zions

76 ASTM. Collection of N.F. Stepanov, Berne process.

77 Until the upheaval, no one doubted the prophecies of St. Seraphim of Sarov, presented to us by Motovilov, which is credible, which is confirmed by research of texts and archives. Further to the end of publication of the document, - notes of S. Swatikov.

78 V.L. Burtsev. Decision. sab. P. 368th

According to the protocols, Judge Meyer made a conscious legal forgery, that is why his award can only be considered a personal opinion of an individual.

The judge stated that representatives of Judaist organizations found the Protocols of Zion to be: 1) forgery in form and 2) plagiarism. Meyer declined to reconsider the question of whether the document was credible or false, and recklessly stated that in his view the Sion Protocols were the product of Russian police agents to target the Russian tsar.

Since the defenders of the Protocols of Zion filed an appeal (? cassation) at the Supreme Court in Bern, in which they cited a gross violation of the law of Judge Meyer, they demanded a reconsideration of the award. The appeal was heard on 27 October 1937 under the chairmanship of Chief Justice Peter, a judicial opponent (?) — Chief Justices Imer and Ludwig.

In the final document, the Supreme Court in Bern expressed itself in the sense that the question of the authenticity or falsity of the Protocols of Zion has no significance with regard to the court's decision, the essence of this question did not concern the court, citing the adopted award that "the evidence of whether the protocols are original or forged, was not stated by the previous judge of the court of first instance". Thus, according to the Supreme Court, the question of the credibility of the Protocols of Zion should be considered not from the legal side but scientifically, not in court, but at a gathering of scientists⁷⁹.

Together with this, the court obliged the defender of the Sion Protocols Fisher, who allowed incorrect outbursts against jews, to pay part of the court costs in a symbolic amount — 100 francs.

At the proposal of the Supreme Court, the Jewish side paid 2,500 francs and gave a written guarantee that it would pay further costs of the process. The total state costs of conducting the Berne process (excluding those of Jewish organizations) amounted to 30,000 Swiss francs. ⁸⁰

With the intention of scaring the defenders of the Protocols of Zion, Judaic activists organized the next defamatory campaign. B. Tedley was falsely accused of espionage, a search of his apartment found many original materials relating to the work of the Berne Court. Judaism activists slandered that defenders of the Fleischhauer Protocols of Zion received money from the "high" institutions" of the Third Reich. All the expenses he incurred in connection with the preparation of expertise were paid out of his pocket.⁸¹

Immediately after the court of first instance issued the verdict, on May 11, 1935, a Swiss factory maker, a chocolate maker, the Jew Tobler, who was a representative of the Swiss Freemasons in the Berne Court, accused Fleischhauer on behalf of all Masons of defamation and giving false information. In Tobler's appeal, fleischhauer's false testimony was enumerated: Masons promote atheism, there is a secret connection between Masons and Jews, Freemasons have secret programs and regulations.

The Masonic appeal was expedited. Already on May 14, the first court hearing on the matter was held.

Fleischhauer accepted the challenge of the Freemasons, he admitted (although he did not need his subordination to the Swiss court and agreed with the summons to court. Together with that, he requested permission to bring in at least three witnesses one from Poland, one from France and one from Germany. He promised to provide the court with documents seized by German police.

79 ASTM. Collection of N.F. Stepanov. The Berne process.

80 Our Way 17.01.1938.

81 Ibid.

closed masonic lodges in Germany. He asked the Swiss authorities to assign expert people who would monitor the transfer of documents from the German border to Bern.

There was a great process in store for the role of Masons in the world. The first session of the court dated August 28. Tobler withdrew his complaint.⁸²

Thirty years after the Berne process, one of the few survivors of its participants — B.I. Nikolaevsky, already in his old age, received a letter from his old friend, the Jewish journalist Vera Kohn, in which she said that her husband had been commissioned to write a book on the Protocols of Zion. In a correspondence that developed, Nikolaevsky communicated to V. Kohn important, hitherto unknown moments associated with the preparation and conduct of the Berne process. Nikolaevsky essentially confessed to his false testimony, but tried to justify his false statements in court as "solidarity of democratic forces in the fight against Hitler."

Correspondence between Nikolaevsky and Kohn is very important for understanding the technology of creating and developing the Jewish myth of the origin of the Zion Protocols. Their authors were not disturbed by the truth at all. They were guided by a falsely understood tribal interest, which allowed for the glossary, distortion

and falsification of facts. Vera Kohn's husband learned all the secrets of the Berne process, he had the materials of one of the organizers of the process — Wineer, but he did not prepare to tell the truth to the world, but continued to develop the Jewish myth of the Sion Protocols. His book, "Justified Genocide," became the next Jewish agitation tool, which excluded the truth, misinformed readers, and above all the Jews themselves.

In 1966. B.I. Nikolaevsky died at the age of 79. As I subsequently judged, working on materials from his archives at the Guverovsky Institute, Nikolaevsky himself intended to write a book on the Protocols of Zion. Among the materials, which he collected on the subject, there were many interesting documents. The subject of the Protocols of Zion was about to be revealed in connection with the role of Masons and Jews in the upheaval in Russia.